

## CHAPTER 4

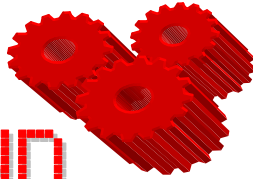
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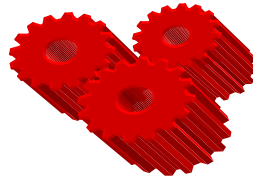
THE

*MIND*

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*WORKS*



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Prov. 6:22

“It shall talk with thee...”

“[C]omparing spiritual things  
with spiritual:”

1 Cor. 2:13

**H**ow can we understand the “words of God” (Numbers 24:4)? How do letters on paper, when read, become thoughts in our minds? How does the mind function? How do we learn, think and understand? Brain researchers call it ‘cognitive function.’ To discover the answers, it would be best to examine *how* God, the creator of the mind, teaches us and communicates with us through his word. The “holy scriptures” and the Saviour bear the same name: The Word of God (Rev. 19:13). He also calls himself the “Alpha and Omega,” which are “the beginning and the ending” *letters* which encompass the Greek alphabet. God identifies himself with words, which are made up of letters. His revelation of himself to man also takes this form—the written word of God, the Holy Bible.

### **“Comparing Spiritual Things with Spiritual”**

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The written word encompasses all *spiritual* “wisdom and knowledge,” like the living Word, Jesus,

“Christ; In whom are **hid all** the treasures of wisdom and knowledge.” Col. 2:2, 3

These treasures are taught to Christians by the Holy Ghost. The Spirit “bears witness in earth” through the word of God (1 John 5:8).

“Which **things** also we speak, **not in the words which man’s wisdom teacheth**, but which the **Holy Ghost teacheth; comparing spiritual things with spiritual.**” 1 Cor. 2:13

“...the **words** that **I speak** unto you, they are **spirit...**” John 6:63

Christians are commanded to *compare* “**spiritual things with spiritual,**” that is, to let the word of God, the Bible,

comment upon itself. We are to compare **scripture with scripture**. Just as there is nothing comparable to Christ, the Word, so there are no man-made books to which we can compare the written word.

“what **likeness** will ye **compare** unto him?”  
Isa. 40:18

The Holy Ghost’s teaching tool, the Bible, is “spirit,” because it is the breath of God, not the words of man. Christians are *not* to compare “spiritual things” (the words of God in the Bible) with the words of men, in lexicons, — the “**words** which man’s wisdom teacheth.” Only forbidden “private interpretation” can be drawn from dipping one’s nose deeply into corrupt lexicons, dictionaries, and commentaries by worldly wise men, like Strong, Vine, and Zodhiates (2 Peter 1:19, 20). Lucifer offered Eve the same “**like** the most High” method for counterfeiting God’s wisdom. Satan offers, not the leaves of the Bible, but pages from the tree of “knowledge” (Gen. 3).

**LIE 1:** “Yea, hath God said...?”:  
*‘Your Bible is not the words of God.’*

**LIE 2:** “...desired to make one wise”  
*‘You need an additional source for true wisdom.’*

“Search the scriptures,” not the bookstores and the library (John 5:39). God’s hidden “things” are not found by reaching up on a shelf to take the forbidden fruit. Babes in Christ find true wisdom and the “more sure **word**” in easy reach, “revealed” on their knees, on the bottom shelf in the Bible itself (2 Peter 1:19).

“...thou hast **hid** these things from the wise and prudent, and hast revealed them unto babes” Matt. 11:25

# 7 Things to Compare

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**W**hen comparing “spiritual things with spiritual,” what “things” are to be compared? Once again, we must go to the foundation: the words and their letters. Compare the following when comparing “spiritual things with spiritual.” Categories often overlap. (Easy explanations and examples will follow in the chapter. Take the **sticky terms** and blow **bubbles** with them. Even “babes” can match the ‘b’ in ‘**blowing**’ with the ‘b’ in ‘**bubble gum**.’)

## Search 1: 🔑 Key Words

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**Thing 1:** Compare words having the same **letters** and sounds.

(e.g. “**and** blessed **it...and** brake **it**.” Matt. 26:26)

**Thing 2:** Compare **connotations** which words derive from *other* Bible verses. (Connotation: the meanings and thoughts *suggested* by or brought to mind by a word, in addition to its dictionary definition.)

**Thing 3:** Compare the same **words** when they are used in different verses.

(e.g. “bruise” in the Old Testament, Gen. 3:15, and the New Testament, Rom. 16:20)

## Search 2: Word Definitions

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**Thing 4:** Compare **matching words** in the context to find parallelisms.

(e.g. “**For** all things” and “**For** our light affliction” 2 Cor. 4:15, 17)

**Thing 5:** Compare **parallel thoughts** found using all seven “things.”

(e.g. “**abundant** grace might through the thank**giving** of many **redound**...” 2 Cor. 4:15. Redound means ‘abundant giving.’ This was determined by comparing letters (**und**) and parts of speech (verbs: giving and redound).)

## Search 3: Parallel Concepts

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**Thing 6:** Compare **parts of speech**: nouns with nouns, verbs with verbs, object of the preposition with other objects of prepositions (e.g. “For all **things**” and “For our light **affliction**”).

**Thing 7:** Compare **words ordered** in the same way.

**e** Comparing these seven things sounds like time-consuming work. Some of it may be, but much of it needn’t be. God has programmed our minds to do much of this **automatically**, if we simply read and meditate upon the scripture, as we are told to do.

“[R]ead therein all the days of his life” Deut. 17:19

“Let the word of Christ dwell in you richly in all wisdom” Col. 3:16

“[G]ive attendance to reading...” 1 Tim. 4:13

“Blessed is he that readeth...” Rev. 1:3

If one’s mind is saturated with the word of God, these parallel “things” will be compared *automatically*. Like a magnet, each “thing” — a letter, word, part of speech, position in the sentence — pulls matching “things” to the forefront of the mind. These matching “things” will define, comment upon, and illuminate the text in question. Your mind is the ultimate computer search engine. It scans the memory bank for these “things” as we read a verse.

“ It shall talk with thee...” Prov. 6:22

Of course, if we read little of the scripture, it will have a little database to search and the results it brings up will be meager. Daily Bible reading, accompanied by searching and studying, further expand the database.

“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and **searched the scriptures daily**, whether those things were so.” Acts 17:11

Note that they searched “the scriptures,” and studied “the word of truth,” not the marginal definitions in their Defiled Study Bible (2 Tim. 2:15).



The King James Bible is today's only English Bible that allows the reader to "search the scriptures" — "every word." It polished the pure words of scripture to their brightest, so that every "search" brings forth a "treasure" (Matt. 13: 44). Each facet of this jewel will be examined. The searching, studious, and prayerful manner of the KJV translators is revealed in their improvements to the Bishops' Bible. The notes of the KJV translation committee, penned by John Bois, demonstrate their comparison of these "spiritual **things**."

## **Thing 1:** Comparing **LETTERS**

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How can we understand God? What is his character? He reveals his character through his words. These words are composed of **characters**. Letters speak all by themselves. The Greek letters, "Alpha and the Omega," say Jesus Christ. "From **A**bel unto...**Z**acharias," spells out the history of the Old Testament martyrs (Luke 11:51). Letters are the alphabetical building blocks of words. Very recent research using cutting-edge computer software has revealed that each letter has a meaning.

"...to the time of the end...knowledge shall be increased..." Dan. 12:4

These letter 'meanings' join together to create the meaning of a word. How do we learn the 'meaning' of letters and consequently words? The mind receives input from the openings surrounding it — the eyes  and ears . The form of each letter and word, along with their corresponding sounds, enters the mind. They are then

stored in files *alphabetically*. As words accumulate in each letter file, a *repeated pattern* emerges which reveals the meaning of each letter.

“...read in their ears all the words of the book...” 2 Kings 23:2

**The Bible is the reservoir from which these letter meanings were brought into the English culture.** The book of Genesis, particularly the first few chapters, gives the meaning of each letter, often in its first usage. Not surprisingly, the letter ‘meanings’ discovered by an MIT linguist (Massachusetts Institute of Technology) are identical to those used in the KJV in the book of Genesis. For instance, the first usage of the letter ‘b’ is the word ‘beginning.’ All words which have the letter ‘b’ will carry with them the notion of ‘beginning.’

### **Example 1:** Comparing **L E T T E R S**

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The meaning of a letter sometimes comes, in part, from its sound. **Onomatopoeia** is the creation of words by imitation of the natural sound associated with the action or object.

Linguists have always recognized the existence of onomatopoeia. Their textbooks and journals, written before 1998, see it as marginal. It is only in the last few years that research-focused linguists, using custom designed computer programs, have discovered that *each* and *every* sound has meaning which it brings to a word to create the complete meaning of a word. All letter meanings are not imitative (onomatopoeia), but all letters have meaning.

Instinctively everyone knows that sounds have meanings. If someone asks, “*What did you think of the meal?*” we can either reply “*ummm,*” with our lips held tightly together by the ‘**m**’ to hold and savor the flavor. Or we can reply, “*uk!*”



as the ‘k’ is pronounced in the throat as if trying to eject the distasteful contents of the throat from the mouth. Say these words yourself and sense where the letters are pronounced.

The word ‘murmured’ sounds like the act of murmuring with the repeating syllables (*mur mur*) which contain the murmuring tight-lipped ‘m’ sound, followed by the energized grumbling and rumbling ‘r’ sound.

The rhythmic KJV even murmurs the ‘ur’ in ‘murmured’ with the ‘er’ in ‘her’ on the matching and synchronized **third** syllable after the ‘a’ sounds.

<b>Bishops’ Bible</b>	<b>Mark 14:5</b>	And they <b>grudged</b> against her
<b>King James Bible</b>		And they <b>mur-mur</b> -ed a- <b>gainst her</b>

<b>1 Syl.</b>	2 Syl.	<b>3 Syl.</b>	
<b>And</b>	they	<b>mur</b>	mured
<b>a</b>	gainst	<b>her</b>	

## **Example 2:** Comparing **L E T T E R S**

The meaning of a letter or combination of letters often parallels how they are formed with the vocal organs. In the process of pronouncing the letters ‘sh,’ the tongue dissipates (spreads) the ‘s’ sound into tiny elements. In the process, the breath spreads the saliva into a fine spray. ‘Sh’ is generally seen in words that carry the sense of ‘spreading tiny elements,’ just as the saliva is spread when ‘sh’ is pronounced. This ‘meaning’ comes from Bible words like

shadow, shine, shake, shaved, shed, shear, shower, sheaf, and shambles — all words which convey the ‘spreading of tiny elements,’ whether light, hair, rain, grain or anything.

With their pen point precision, the King James translators coined the phrase ‘shooteth out’ for Mark 4:31, 32.

“grain...seed...shooteth out great branches”

The letter ‘o’ is a space. (Genesis: “one place” 1:9, “over” 1:18, “open” 1:20, and “out” 2:9). When letters are doubled, the effect is doubled. With the ‘oo’ the impression of space or distance is enlarged. ‘T’ means ‘from here to there’ (Genesis: “there” 1:3; t + here = there).

Consequently ‘shoot’ is a perfect picture of a “grain” or “seed” and its consequent spreading out into small elements (sh), at some distance (oo), from here to there (t). (The word ‘out’ includes the ‘o’ and ‘t,’ reiterating the same sense, without the ‘sh.’)

Phoneme (an individually meaningful sound)	Meaning
sh	Spreading tiny elements
oo	One ‘o’ is ‘space’; double ‘oo’ is more space
t	From here to there (For the meaning of the letter ‘t’ see the final Appendix & also chapter entitled “Ends of the World”.)

The King James translators could have translated ‘shoot out’ as ‘make,’ as they did that same Greek word elsewhere, but it would not depict the branch’s many small (‘sh’) elements, such as seeds, pods, leaves, flowers, and twigs. Nor would it have communicated the *directed* distance the letters ‘t’ and ‘o’ add to the word.

<b>Bishops’ Bible</b>	<b>Mark 4:31, 32</b>	<b>bear</b> eth great branches
<b>King James Bible</b>		<b>shooteth out</b> great branches

The Bishops’ Bible’s “**bear**eth...**br**anches” alliterated, but did not have such descriptive and detailed letters. ‘**B**’ does mean ‘beginning’ (Genesis: “**b**eginning” 1:1) and ‘**r**’ means powerful ‘energy,’ (Genesis: **r**ule 1:16, **r**eplenish 1:28), so the Bishop’s “**bear**eth...**br**anches” does describe ‘shooteth out’. But, like the new versions, it “suggests the slow growth of branches.” English Professor Ward Allen suggests the KJV’s phrase shows God’s “inexplicable energies.”

“To gain the effect of a seed exploding into great branches, the translators reshaped *shoot forth* [Tyndale] to *shoot out*” (Ward S. Allen and Edward C. Jacobs, *The Coming of the King James Gospels*, Fayetteville: The University of Arkansas Press, 1995, p. 51).

A comparison of ‘**sh**’ and ‘**br**’ brings us to Luke 11:36. The delicate radiation and dissipation of the light from a small candle is better expressed with a ‘**sh**’ word than a ‘**br**’ word alone. (See also upcoming Example 4.)

<b>Bishops’ Bible</b>	<b>Luke 11: 36</b>	a candle doth light thee with <b>brightness</b>
<b>King James Bible</b>		the bright <b>shining</b> of a candle doeth give thee light

### Example 3: Comparing LETTERS

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**G** The meaning of a letter, which has been derived from previous associations\* with that letter, is accessed in the brain or memory, through its sound and appearance. For example, every time the letter ‘g’ is seen or heard, the event is stored in the brain in the ‘g’ file. Hearing or seeing a ‘g’ word opens up the ‘g’ file.

(\*The classic experiment with pre-conditioning was done by Pavlov. He rang a bell, then fed his dog. After several instances of associating the bell with the food, Pavlov finally just rang the bell. The dog salivated when only the bell was rung because he had associated the sound with a particular affect, that is, receiving food.)

What does ‘glisten’ mean? ‘G’ is associated with largeness in the Bible (Genesis 1: “God” 1:1, “gathering” 1:10, “great” 1:16). ‘L’ is associated with extension (Genesis: “light” 1:3, “land” 1:9, “life” 1:20, “LORD” 2:4, “leave” 2:24). If the word ‘glistening’ is used, **previously** used KJV words, like ‘glory,’ ‘glad,’ ‘glass,’ and ‘glitter,’ are accessed in the ‘gl’ file in the brain. (The ‘gl’ file will also bring up ‘gluttonous’ and ‘gloominess,’ which are also associated with largeness and extension. Sounds *usually* are neither good nor bad.) The ‘s,’ ‘t,’ and ‘r’ of ‘glisten’ will bring up words like ‘star,’ and other words that are associated with ‘st.’ The letters ‘st’ generally carry the meaning ‘straight,’ since ‘t’ means ‘from here to there.’ (‘St’ words in Genesis, like **staff, stalk, stand, stars, staves, and stood**, confirm this.)

Consequently, ‘glistening’ brings up the idea that the white of the garment in Luke 9:29 was:

- 1.) great (g)
- 2.) extending (l)
- 3.) in straight lines (st)
- 4.) with energy and power (r)

<b>Bishops' Bible</b>	<b>Luke 9:29</b>	<b>changed</b> , and his <b>garment shining</b> very white
<b>King James Bible</b>		<b>altered</b> , and his <b>raiment was white</b> and <b>glistening</b>

Other changes made by the KJV translators in Luke 9:29, which produce repeated letters include:

- ‘w’ (“**was white**”)
- ‘is’ (“**his...glistening**”)
- ‘ter’ (“**altered...glistening**”)

When the brain hears letters that alliterate, thought is simplified, reinforced, and magnified because the brain’s search engine is already in the same sound-meaning file. The KJV is an ‘Easy Thinking Bible.’ Its letters do the thinking for the reader.

Although the Bishops’ ‘shining’ and the KJV’s ‘glistening’ are synonyms, and can be interchangeable (see cross reference in Mark 9:3), the ‘gl’ tells the reader *more* about the raiment. The book of Luke is usually more detailed than the book of Mark. Professor Allen says,

“Images sharpen and expand the lines of thought...” [with the changes in the KJV]  
*(The Coming of the King James Gospels, p. 54).*

Cross-referencing of sounds is easy in the KJV. For instance, in Luke 12:27, the KJV says, “in all his **gl**ory was not **arrayed**...” (**gl**ory : **gl**ustering :: **arrayed** : **raiment**). The Bishops had said, “in all his royalty was not clothed...”

## Example 4: Comparing LETTERS

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**B** Where would the ‘beginning’ and ‘begetting’ nature of ‘b’ and the ‘energetic’ masculine nature of ‘r’ find their yoke? The word ‘brood’ pulls up the ‘br’ file in the brain which contains the following *very* pertinent “spiritual things.” A *brood* is a type or picture of **brothers**, **brethren**, **brotherhood**, and a **troop**. That brood in Luke 13:34 that Jesus wanted to gather under his wing (Ps. 17:8) was the **Hebrew**, from **Abram**, the **branches**, who were **brokenhearted** and **bruised**. The ‘roo,’ ‘oo,’ and ‘ood’ file adds the **bridegroom** who was looking for a **bride** for the **bridechamber** and a **priesthood**, **brought** in through the **blood**.

The Bishops’ word ‘young’ has no spiritual cross-referencing phonemes (phoneme: an individually meaningful sound). It only brought to mind some fleshly words — **hunger**, **dung**, **ungodly** — which describe the fleshly — bottles, diapers, and crying — aspect of the very young. (Actually the Bishops’ spelled it ‘yong,’ but the corrupt Amplified Bible uses the spelling ‘**young**.’)

<b>Bishops’ Bible</b>	<b>Luke 13:34</b>	a henne doeth gather her <b>yong</b>
<b>King James Bible</b>		a henne doeth gather her <b>brood</b>
<b>NIV, TNIV &amp; HCSB</b>		a hen gathers her <b>chicks</b>

The **sticky** marshmallow ‘**chicks**’ in the NIV, TNIV, and HCSB will only remind their readers of the ‘**wicked**,’ ‘**stricken**,’ and the ‘**sick**.’ *Ick!* The vocabulary of Luke, as usual, “expands the lines of thought” of the other gospels (e.g. Matthew 23:37).

## Example 5: Comparing LETTERS

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Letters have connotative associations and the KJV translators were sensitive to these. Just as the KJV links parallel *words* throughout the Bible, it also cross-references *phonemes*, perceived only at a subliminal level. Wordsmiths are very sensitive to these things. Those for whom words are not their life's work may never notice them consciously, but will be affected by them unconsciously. A mechanic can describe the inside of a car, a brain surgeon, the inside of the head, and a geophysical engineer, the inside of the earth. Likewise professional writers and speakers can write reams about the inside of words.

The phoneme 'lu' is sometimes negative, bringing up in the reader's mind words such as 'Lucifer,' 'lust,' 'lunatick,' 'lurking,' and 'lucre.' These words tell us much about Lucifer. To careful students of the Bible, Lucifer is recognized as the golden heifer worshipped by the children of Israel (Exod. 32:2-4), and some suggest, as the cloven footed being in Ezekiel. God rejected the 'cow' of the simple and descriptive Bishops' Bible because it missed this important, but subtle clue.

<b>Bishops' Bible</b>	<b>Heb. 9:13</b>	a yong cow
<b>King James Bible</b>		heifer

The positive context of 1 Tim. 6:6 necessitates that the phoneme 'lu' be avoided. Therefore the KJV translators changed the Bishops' 'lucre' to 'gain.' 'Lucre' has a bad connotation. The following chart shows that the three alliterating 'g' words become a strong three-fold cord tying "godliness" with "great gain."

<b>Bishops' Bible</b>	<b>1 Tim. 6:6</b>	Godlynesse* is great <b>lucre</b> , if a man be content with that he hath.
<b>King James Bible</b>		But <b>g</b> odliness with contentment is <b>g</b> reat <b>g</b> ain

(\*As in many Germanic languages, substantives (nouns etc.) are capitalized. The old Bibles capitalized many many nouns which didn't necessarily have anything to do with God.)

The letter 'g' generally brings the connotation of greatness, enlargement, and the outer limits of something. (Its first usage in the Bible is in the word 'God.')

Notice that 'great' and 'gain' both mean 'big.' The use of two 'g' words amplifies the notion.

Just three verses away from 1 Tim. 6:6, in 1 Tim. 6:9, the Bible uses the the negative 'lu' word 'lusts.' It cannot be changed, but its partner—'noisome'—must be fixed. The connotative associations of the word 'noisome' arise from its letters which it shares with the words 'nose,' 'smell' and 'odor.' Allen said,

“In the latter quarter of the sixteenth century the idea of offensive odors had come to be associated with noisome. Such a sense would be wrong in 6.9” (*Translating the New Testament Epistles*, p. lix).

<b>Bishops' Bible</b>	<b>1 Tim. 6:9</b>	folishe & <b>noysome lustes</b>
<b>King James Bible</b>		foolish and <b>hurtful lusts</b>

The positional syncopation of the 'u' and 't' in 'hurtful' and 'lusts' parallels their comparative nature.



## Example 6: Comparing LETTERS

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How and where a letter is voiced in the organs of speech affect its ‘meaning.’ **Consonants** include the letters b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, and z. They are distinguished from vowels in that they are pronounced when the vocal track is *blocked* or so restricted that there is no audible friction. **Vowels** include the letters a, e, i, o, and u. They are pronounced *without* closure or audible friction and are *not blocked*. Therefore the *blocked* and hard sound of the ‘t’ ending in ‘debt’ reconfirms the fact that it is the *end* word in the sentence; the ‘t’ sound also adds the needed harsher connotation. Today’s NASB falls short again, using the unblocked word ‘due.’

Verse	Bishops’ Bible	King James Bible
Romans 4:4	dutie (due NASB)	debt

## Example 7: Comparing LETTERS

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A not-so-ordinary word may carry the *most* precise meaning. In Romans 10:21 the KJV’s phrase, “have I stretched **forth** my hands” is preferable to the Bishops’ and new versions’ “stretched **out**” because:

- ‘f’ means form (Genesis 1:2 “form”).
- ‘o’ is a space.
- ‘r’ means energy.
- ‘t’ means from ‘here to there.’
- ‘h’ means have & hold; it is a container like heaven (Genesis: “heaven” 1:1, “hath” 1:20, “have” 1:26, “had” 1:31).

Therefore ‘forth’ means a form (f) (“my hands”), open (o) and moving (r), from here to there (t), to hold (h) something. The Bishops’ word ‘out’ is missing the critical ‘f,’ indicating a form (“my hands”), and missing the ‘r,’ which denotes the energy used for “stretched.”

## Example 8: Comparing LETTERS

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**C** Letter meanings are portrayed by their shapes. The letter ‘c’ is a pictogram of something taking hold of something, whether a grasping hand, a mouth open to grasp food, or an earth-creeping creature whose front and back legs form a ‘c’ shape as they move along grasping the ground. (Genesis: “c**re**ated” 1:1, “c**re**ature” 1:20, “c**al**led” 1:5, “c**au**sed” 2:5). Adding ‘c’ to the word ‘leave,’ creates a picture of a man holding on to his wife (c**l**eave).

<b>Bishops’ Bible</b>	<b>Matt. 19:5</b>	leave his father and mother and shal <b>be knit</b> to his wife
<b>King James Bible</b>		<b>leave</b> father and mother, and shall <b>cleave</b> to his wife

## Examples 9 & 10: Comparing LETTERS

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Mental cross-referencing of letter sounds (phonemes) is vital to comprehension. It is critical that the phoneme ‘bl’ be retained in Matt. 26:26 because ‘b**l**essed’ means,

“affect in some way with **bl**ood...to make holy with **bl**ood” (OED).

**b** The life (begetting: **b**) blood of Christ  
**l** was shed (extending: **l**),  
**oo** washing away (distance: **oo**)  
**d** our sins (**d** often means down).

Most importantly, the initial ‘b’ of ‘blessed’ alliterates with ‘brake.’ In Matt. 26:26 the **b**lessed and **b**roken **b**read typifies the bleeding and pierced Saviour. Now the two phrases, which parallel in meaning, match three sound-alike one-syllable words.

<b>Bishops’ Bible</b>	<b>Matt. 26:26</b>	<b>and given thanks, hee brake it</b>					
<b>King James Bible</b>		1	2	3	1	2	3
		<b>and</b>	<b>blessed</b>	<b>it</b>	<b>and</b>	<b>brake</b>	<b>it</b>

See chapter entitled “Ends of the World” (3. Learning to Read English) for the meaning of the letter ‘t’.

God’s words ‘blessed’ and ‘charity’ are not the same as today’s soap opera words — ‘happy’ and ‘love.’ God replaced the Bishops’ word ‘happy’ in 1611, yet it is still seen in *Good News For Modern Man*, TEV and most corrupt lexicons, such as the one in *Strong’s Concordance*.

<b>Bishops’ Bible</b>	<b>Matt. 11:6</b>	<b>happie</b>
<b>King James Bible</b>		<b>blessed</b>

The KJV’s fine-tuned vocabulary provides razor-sharp distinctions. ‘**Charity**’ is love directed towards those in **Christ**. ‘Love’ is extended to “all men” and our “neighbor,” who may or may not be a Christian; love is used in contexts like Romans 13:10 and 1 Thes. 3:12, 5:8. (See *The Language of the King James Bible*, pp. 48, 73, and 74.)

<b>Bishops’ Bible</b>	<b>1 Cor. 13:1</b>	<b>Love</b>
<b>King James Bible</b>		<b>Charitie</b>

## **Thing 2:** Comparing CONNOTATIONS

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### Coming From Other Contexts

A connotation is a combination of the feelings and associations that often accompany a word. **The Biblical usage of a word, and its connotations, have been carried into the culture as a whole.** Professor Lerer said our English language was “crystallized” and “filtered through the powerful influence of the King James Bible” (Lerer, *The History of the English Language*, Part II, p. 13, Part III, p. 10).

## **Example 1:** Comparing CONNOTATIONS

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For example, the first Biblical use of the word “**privy**” (“privy member cut off” Deut. 23:1) *gave* our ancestors the word ‘privy’ as a name for the outhouse. Not surprisingly, the words “privy” and “privily” are used only in **negative** associations throughout the Bible (11 times).

Synonyms, that is, words that are somewhat interchangeable, sometimes have different connotations. The word “**privately**” is used only in **positive** settings in the Bible (9 times). One can see ‘**privily**’ and ‘**privately**’ properly juxtaposed in the KJV in Gal. 2:2-4.

“...but **privately** to them which were of reputation,...false brethren unawares brought in, who came in **privily** to spy out...”

When new versions use the word ‘**privately**’ in *every* context, even the negative ones, they lose the powerful connotative associations available in the word ‘privily.’

The Bishops' Bible had 'privie place' in Luke 11:33. The KJV changed it to "secret place" because it was a 'positive' context.

"No man when he hath lighted a candle,  
putteth it in a **secret place...**" KJV

### **Example 2:** Comparing CONNOTATIONS

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Although 'reward' and 'wages' are similar and often interchangeable, the word 'reward' *more* often is associated with positive benefits received beyond what one has earned. Conversely, the word 'wages' usually carries with it the sense of payment made in direct proportion to the work done. Therefore, the word 'wages' serves best in the text in Romans 6 where the deserved 'wages' of sin are contrasted with the undeserved 'gift' of God — eternal life through Jesus Christ our Lord.

<b>Bishops' Bible</b>	<b>Rom. 6:23</b>	For the <b>rewards</b> of sin is death
<b>King James Bible</b>		For the <b>wages</b> of sin is death

### **Example 3:** Comparing CONNOTATIONS

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Why must all vernacular Bibles (vernacular: belonging to a particular country or language), like the KJV, sometimes translate one Greek word several different ways? Remember, the vocabulary of the Greek New Testament was only about 5,000 words. The possible English vocabulary is between 500,000 and 1,000,000 words. Don't let anyone tell you that Greek is generally 'more exact.'

Professor Ward Allen notes that the Greek word, translated in the KJV as ‘bright shining’ in Luke 11:36, was translated ‘lightening’ the other eight times it occurs in the KJV N.T..

<b>Bishops’ Bible</b>	<b>Luke 11: 36</b>	a candle doth light thee with <b>brightnesse</b>
<b>King James Bible</b>		the <b>bright shining</b> of a candle doeth give thee light

Professor Allen explains why ‘bright shining’ is more correct in **this context** than ‘lightening.’

“Luke quotes Jesus’ description of Satan’s falling like lightening. Had the translators chosen to substitute ‘lightening’ for the Bishops’ ‘brightnesse’, they would have joined the candle light to extraordinary events [some negative]...Both ‘bright’ and ‘shining’ are uncommon words in the King’s version, and both words describe things which elevate their use in the parable of the candle [The ‘bright’ cloud and ‘shining’ raiment at the transfiguration, the ‘bright’ and ‘shining’ garments of Cornelius’ heavenly visitor and the men at the tomb, the ‘brightness’ of the sun that Paul saw, John the burning and ‘shining’ light, and Jesus, the ‘bright’ and morning star].

...And the image gains, from **the contexts** of the two words [bright, shining] **in other passages** of the New Testament, ideas which transfigure the flame of the candle by association with events which are ‘full of light’”  
*(The Coming of the King James Gospels, p. 55).*

(Although the KJV sometimes uses different English words to translate one Greek word, it does it much less often than the new versions. The TNIV & NIV translate one Greek word, *eis*, about 179 different ways!)

## **Thing 3:** Comparing WORDS

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Professor Seth Lerer, Chairman of the Department of Language and Comparative Literature at Stanford, one of the world's leading universities, is one of those "wise men after the flesh," who has spent many years studying the Bible as a work of literature. He tells his students:

"The style of the KJV here and elsewhere is governed by rhetorical **parallelisms**, by **repetition**..." [rhetoric: the art of speaking with force, persuasion and elegance]. (Seth Lerer, *The History of the English Language*, Springfield, VA: The Teaching Company, 1998, Course 802).

He commends the use of "anaphora," which is,

"The repetition of the same word or phrase in several successive clauses (OED)."

Anaphora was thoroughly discussed in the 1589 textbook, *The arte of English poesie*, but its usefulness in aiding comprehension is not explained in the average English textbook today. Professor Allen said of the translators of the KJV,

"The translators of the Authorized Version did not consider exactness of words to be trifling" (*Translating for King James*, p. 11).

The KJV translators, within the limits of correctness, used matching words to thread the cord which ties the Bible together. Note these examples:

	<b>Bishops' Bible</b>	<b>King James Bible</b>
<b>Matt. 12:31, 32</b>	spirit...Ghost	<b>Ghost...Ghost</b>
<b>Romans 5:20</b>	increase... was plenteous	<b>abound... abounded</b>
<b>Phil. 4:12</b>	low...exceede... have plentie	<b>abased... abound...abound</b> (Geneva)
<b>Romans 12:2</b>	fashioned... changed	con <b>formed</b> ... trans <b>formed</b>
<b>Romans 12:7</b>	office... administration	<b>ministry</b> ... <b>ministering</b>
<b>Romans 13:3, 4</b>	well...wealth	<b>good...good</b>

## **Example 2:** Comparing WORDS

The New Testament shows the fulfillment of about 200 Old Testament prophecies (*Dake's Annotated Reference Bible*, N.T., p. 318). When appropriate, Old and New Testament word parallels are retained in the KJV.\* In Genesis 3:15 the serpent was told the seed would “bruise” his head. A New Testament parallel is seen in Romans 16:20. Both the Bishops’ and KJV translators link “spiritual things” throughout the Bible.

	<b>Bishops' Bible</b>	<b>King James Bible</b>
<b>Gen. 3:15</b> <b>Old Testament</b>	treade downe thy head	<b>bruise</b> thy head
<b>Romans 16:20</b> <b>New Testament</b>	tread Satan vnder your feete	<b>bruise</b> Satan under your feet



Neither the NASB, ESV, NKJV, nor its Catholic parrot, the NJB, tie these important verses together.

	NKJV, ESV, and Catholic New Jerusalem Bible	NASB
<b>Gen. 3:15</b> Old Testament	<b>bruise</b> your head ↓	<b>bruise</b> you on the head ↓
<b>Romans 16:20</b> New Testament	<b>crush</b> Satan under your feet	<b>crush</b> Satan under your feet

The KJV magnifies and strengthens prophetic scripture’s fulfillment in Isaiah 53:12 and Mark 15:28 with the three fold cord — ‘transgressors.’ The Bishops’ Bible’s use of three *different* words may allow its readers to miss the Old Testament prophecy about Christ and its fulfillment in the New Testament.

<b>Bishops’ Bible</b>	<b>Isaiah 53:12</b> Old Testament	...and is reckoned among the <b>transgressours</b> ...and made intercession for the <b>misdoers</b>
<b>Bishops’ Bible</b>	<b>Mark 15:28</b> New Testament	counted among the <b>wicked</b> ...

<b>King James Bible</b>	<b>Isaiah 53:12</b> Old Testament	and he was numbered with the <b>transgressours</b> ...and made intercession for the <b>transgressors</b>
<b>King James Bible</b>	<b>Mark 15:28</b> New Testament	numbered with the <b>transgressours</b> ...

Prophetic fulfillment disappears in the blasphemous TNIV, NIV and English Standard Version **which omit Mark 15:28 ENTIRELY**. The Holman Christian Standard Bible and NASB bracket Mark 15:28, the latter telling its readers that their favorite Vatican “manuscripts do not contain this verse.” The NKJV likewise hints that the verse should be omitted, telling its readers that the Nestle-United Bible Society text (NU) omits it. (Of course, they fail to tell the reader that Catholic Cardinal Carlo Maria Martini is an editor of this text and the manuscript evidence listed in the NU marginal critical apparatus omits 10% of the old uncial manuscripts, and gives only 7% of the cursive manuscripts, cites only .02% of the lectionaries, includes only 24% of those men quoting the Bible before A.D. 300, and lists only 33% of the early versions. The critical apparatus now omits the ancient Gothic Bible which matches the KJV.)

The church has always had Mark 15:28. Tatian quoted it as early as A.D. 170. It is in the majority of Greek manuscripts, as well as in the ancient Old Latin, Syriac, Gothic, Armenian, Coptic and Ethiopic versions. It is even in corrupt copies like the Vulgate and Greek manuscripts from families 1 and 13. The old uncials E, F, G, H, K, L, M, P, S, U, and V contain it, as well as MSS 047, 055, 083, 0250, and 0257. It is found in Theta, Delta, Pi, Sigma, and Omega, as well as 0112 and 0250. Thousands upon thousands of manuscripts have it; less than a dozen omit it. It is apparent from this demonstration that the Bishops’ Bible is the textual twin of the KJV, while modern versions follow a corrupt Greek text. (For evidence see pp. 1109-1113 or *New Age Bible Version’s* discussion comparing the manuscript history of the corrupt and the true Greek text.)

**\*IMPORTANT:** There is a good reason why, on occasion, the Old Testament and New Testament do not match exactly in certain verses. For example, Jesus read from Isa. 61 (“The Spirit<sup>1</sup> of the Lord<sup>2</sup> **God**<sup>3</sup> is upon me...”) as *if* it said, “The Spirit<sup>1</sup> of the Lord<sup>2</sup> is upon me...” He did this because the Godhead (Spirit<sup>1</sup>, Lord<sup>2</sup>, and God<sup>3</sup>) represented in Isa. 61 had its representative, Jesus, there present (“**God** manifest in the flesh”)! [W]hen they heard these things, [they] were filled with wrath” (Luke 4:18, 28).

### Example 3: Comparing WORDS

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*The* rules for translating the KJV stressed the importance of comparing, as King James said, “**one scripture to another**” (*Translating For King James*, p.140). Of the KJV translators’ notes, Allen says,

“These notes frequently warn the reader that obscure passages may be clarified by one’s reading with theological precision” (*Translating for King James*, p. 28).

Christ was fore**ordained** to shed his blood; he was not simply *foreknown* of God.

“...Christ, as of a lamb without blemish and without spot: Who verily was **foreordained** before the foundation of the world...” 1 Peter 1:20

The English Received Text has always said “**ordained**,” not “**known**” in 1 Peter 1:20.

Tyndale: “...**ordeyned** before”  
Great: “...**ordeyned** before”  
Geneva: “...**ordeined** before”  
Bishops: “...**ordeined** before”  
KJV: “...fore**ordained** before”

Precise word-matching of related subjects is seen in the KJV; 1 Peter 1:20 and its related verses are an example. Although the word can be ‘foreknow’ or ‘foreordain,’ in *this* context God was obviously trying to make a connection in the reader’s mind between this verse and the other usages of the word ‘**ordained**.’

- Numbers 28:4-6 “...one **lamb** shalt thou offer...**ordained**...for a sweet savour, a sacrifice...” (the *first* usage of the word ‘ordained’).
- Acts 10:42 “...he which was **ordained** of God”
- Acts 17:31 “that man whom he hath **ordained**”
- 1 Cor. 2:7 “...which God **ordained before the world**...”
- Heb. 8:1-3 “...we have such an high priest...for every high priest is **ordained** to offer gifts and sacrifices...”
- 1 Peter 1:20 “blood of Christ, as of a **lamb**...Who verily was fore**ordained before** the foundation of **the world**”


Word changes affect doctrine. Heretics use ‘fore**know**’ in this context to diminish the deity of Christ. Using ‘fore**know**’ in the context of 1 Peter 1:20 could be misinterpreted. ‘Fore**know**’ when used elsewhere in the Bible, always relates to *man*. 1 Peter 1:20 is about *God*. The Roman Catholic bibles, in their attempt to diminish Jesus Christ, changed 1 Peter 1:20 as follows:

1582 Rheims:	“...fore <b>knovven</b> ”
1750 Challenor:	“... fore- <b>known</b> ”
1941 Challoner-Rheims:	“...fore <b>known</b> ”
1986 New American Bible:	“... <b>known</b> before”


The NASB, following MOTHER (Rev. 17:5) like a que of ducklings, honks —

1881 Revised Version	“fore <b>known</b> ”
1995 NASB	“...fore <b>known</b> ”

According to the OED, ‘fore**know**’ means “**know** beforehand;” ‘fore**ordained**’ means, “**appoint** beforehand.” The error in today’s NASB and NAB is rooted in their use of the Catholic Latin text, according to the KJV translator’s notes.

 The KJV note of translator John Bois says, “**from scisco [...ordain]**, not from *scio* [...know] (*Translating for King James*, p. 18). Ward Allen says of that note recorded by the KJV translators,

“The note records the case against *fore**know*** which the revisers rejected in favor of *fore**ordain***. The arguments against *fore**know*** rest on Beza’s authority...Among the arguments of Beza’s gloss [marginal note] is the argument from etymology which Bois’s note points out...Some one of the revisers recalled a passage from Ausonius where the use supported Beza’s view...” (*Translating for King James*, p. 18).

 The English language, with its rich vocabulary, affords such majestic nuances. The Greek Bible matches the Koine Greek culture and mindset, which typically is less refined linguistically.

## **Examples 4 & 5:** Comparing WORDS

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Parallel ideas can be expressed in two different ways:

1. **Identical words** can be used; this will enhance memorization, rhythm, and can create links in thinking.
2. Synonyms can be substituted; these provide the Bible's built-in dictionary. Surrounding identical words (pegs) help identify the parallelism. (See the chapter "Every Word.")

In these examples the first method was selected as most useful.

<b>Bishop' Bible</b>	<b>Luke 12: 17</b>	where to bestow... will I <b>gather</b>
<b>King James Bible</b>		<b>w</b> here to <b>bestow</b> ... <b>w</b> ill I <b>bestow</b>

<b>Bishops' Bible</b>	<b>Matt. 6:19, 20</b>	<b>Hoard</b> not up...lay up
<b>King James Bible</b>		<b>Lay</b> not up... <b>lay</b> up

## Thing 4 & 5: Comparing PARALLEL THOUGHTS

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 with the Bible's Built-in **Dictionary**



The KJV translators relied on the Bible's built-in dictionary to determine the meaning of words. Regarding Heb. 12:13, the KJV translators write,

“the Apostle seems to continue in this same argument up to this point...so that to make straight paths is nothing other, than what **previously he said in other words**, to lift up the feeble knees, and the hands which hang down, that is, that the soul neither be despondent nor yield to evil things, but bravely and spiritedly resist...” (*Translating for King James*, pp. 83, 85).

The Bible's **Built-In Dictionary** is discussed further in the book, *The Language of the King James Bible*. It is discussed in the remainder of *this chapter* and in most other chapters in *this book*, especially those entitled:

- “Every Word”
- “The Little Book”
- “The Ends of the World: The KJV for Missionaries & Children”
- “Wycliffe’s Views”
- “Warning from Translators and Martyrs: Burning Bibles Word by Word”
- “Understanding the Bible: Methods of Translators ...”
- “The Received Text and Erasmus”

## Thing 6: Comparing Parts of Speech

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Lincoln's Gettysburg address still echoes because of its powerful parallels (anaphora).

of    the   people,  
by    the   people, and  
for   the   people,  
shall not perish  
from the earth

These five *three-word phrases* are parallel in structure, grammatical elements, syllabifications, words, letters, and even number of letters. Lincoln took these, along with much of this speech, from the King James Bible. These phrases have been in the English Bible since its inception.

- In 1398 Wycliffe's "shal not pershen" became in 1526 Tyndale's "shall not perish" (Psalm 9 etc.).
- "Of the people" encored 204 times in Lincoln's mind as he read the KJV.
- "For the people" echoes 44 times in the KJV (For more examples see James Sightler, *A Testimony Founded Forever*, p. 322.)

Lincoln, like most English speaking people in history past, learned to write with power and clarity by reading the KJV. With the KJV hidden from today's young learning minds, such writing skills are reserved for select Ivy League college students, who may sadly use them simply to write propaganda (or create highly studied products names, like **Coca Cola**®, where 7 of the 8 letters sound match).



The *Harbrace College Handbook*, a standard guide to writing principles states,

**“Use parallel structure to express matching ideas.”**

1. Parallelism reinforces grammatically **equal elements**.
2. Parallelism **contributes to ease of reading**.
3. Parallelism provides **clarity** and rhythm.

“For **parallel structure**, balance similar grammatical elements: nouns with noun, prepositional phrases with prepositional phrases, clauses with clauses.”

“To make a parallel clear, **repeat** a preposition, an article, the *to* of the infinitive, or the introductory word of a phrase or clause” (*The Harbrace College Handbook*, pp. 253-255).



The KJV always earns an **A** in English. It stands alone, among current English Bibles in its literary perfection. Its literary style “contributes to ease of reading.” Ease of comprehension does not come from the use of common-place tabloid style words. Writing for comprehension and impact is more complex than that. It comes from a clear **ordering** of *all* of the elements of language: letters, words, and parts of speech.

In Romans 6:4, 5 **verbs** ('are,' 'have been,' and 'shall be') are paralleled. In Romans 8:31, 32 **prepositions** ('for,' and 'against') are paralleled.

	<b>Bishops' Bible</b>	<b>King James Bible</b>
<b>Romans 6:4, 5</b>	we are... we be... shall we be...	we <b>are</b> ... we <b>have been</b> ... we <b>shall be</b> ...
<b>Romans 8:31, 32</b>	on our side... against us... for us...	<b>for</b> us... <b>against</b> us... <b>for</b> us... (The expression 'for us' is used throughout the New Testament.)

The KJV uses linguistic similarities, like matching parts of speech, to tie words together that need to be paralleled mentally. In Mark 10:9 'joined together' is the direct opposite of 'put asunder.'

“What therefore God hath **joined together**,  
let not man **put asunder**.”

Although the Bishops' used simpler words, note the advantages gained by the KJV in Mark 10:9. The following similarities will parallel those contrasting phrases in the brain.

- Their parts of speech parallel:

**joined (verb) together (adverb)**  
**put (verb) asunder (adverb)**

- The direct opposites ('joined together' vs. 'put asunder') match precisely in the number of syllables (4).

- Their last words, ‘to-geth-er’ and ‘a-sun-der,’ both have three syllables, end in ‘er,’ and are accented on the second syllable.

<b>Bishops’ Bible</b>	<b>Mark 10:9</b>	coup-led to-geth-er... sep-a-rate	5 3
<b>King James Bible</b>		joyned to - geth´ - er... put a - sun´ - der	4 4

Children who memorize Bible verses love the KJV, which mirrors identical parts of speech with matching suffixes like ‘ing,’ ‘er,’ ‘ness.’

<b>Verse</b>	<b>Bishops’ Bible</b>	<b>King James Bible</b>
<b>Romans 1:27</b>	left...wrought... received...	leaving...working ...receiving...
<b>1 Peter 3:9</b>	rendering... ...rebuke ...bless knowing ...blessinge	rendering ...railing ...blessing ...knowing ...blessinge

‘Washing,’ ‘renewing,’ and ‘being’ are thought-matching verbals (two gerunds and a present participle), complimented by rhyming sounds like ‘we’ and ‘be.’

	<b>Bishops’ Bible</b>	<b>King James Bible</b>
<b>Titus 3:5, 7</b>	fountaine... renewing... we...by... be	washing (Geneva)... renewing ...be-ing... by ...we...be

In Mark 13, the KJV joins the *contrasting* ‘midnight’ and ‘morning’ with their initial ‘m’ and ‘n’ which initiates the second syllable in both words. The verbs ‘crowing’ and ‘coming’ are paralleled.

Verse	Bishops’ Bible	King James Bible
<b>Mark 13:35, 36</b>	midnight... crowing... dawning... if he come... sleeping	<b>mid-night</b> ,... <b>crowing</b> ... <b>mor-ning</b> ... <b>comming</b> ... sleeping

With parallelism, reading, understanding, and memorizing are simplified. In Heb. 10:21 the mirror image verb ‘having’ is enhanced by other alliterating words.

- “**having** an **high priest**...”
- “**having** our **hearts sprinkled**”

Verse	Bishops’ Bible	King James Bible
<b>Heb. 10:21, 22</b>	seeing we have an high priest over the house... sprinkled in our hearts	<b>havinge</b> an <b>high priest</b> over the <b>house</b> ... <b>having</b> our <b>hearts</b> <b>sprinkled</b>

The KJV alliterates and rhymes parallel parts of speech.

Verse	Bishops’ Bible	King James Bible
<b>2 Tim. 4:2</b>	improove, rebuke	<b>reprove</b> , <b>rebuke</b>
<b>Heb. 12:25</b>	despise...refused	<b>refuse</b> ... <b>refused</b>
<b>Heb. 12:18</b>	unto storm and darkness	<b>blacknes</b> and <b>darknes</b>

In Luke 12:54, 55 the Bishops’ phrase, “It will be hot” is simple *tabloid* style. However, the KJV re-echoes the word ‘There’ to pair it in the mind with the introductory word and sentence structure of the previous usage. Ask a NKJV translator what *anaphora* means. They destroyed examples of it constantly in their effort to secure a copyright.

<b>Bishops’ Bible</b>	<b>Luke 12:54, 55</b>	There commeth a showre... <b>It will be hot</b>
<b>King James Bible</b>		<b>There</b> commeth a showre... <b>There</b> will be <b>heate</b>
<b>NKJV</b>		A shower is coming There will be hot weather

	<b>Bishops’ Bible</b>	<b>King James Bible</b>
<b>Romans 2:21, 22, 23</b>	<p>thou... yet stealest thou</p> <p>Thou that... breakest thou wedlocke</p> <p>thou... and yet committest sacrilege Thou that</p>	<p><b>thou that... doest thou steal</b></p> <p><b>Thou that... doest thou commit adulterye...</b></p> <p><b>thou that... doest thou commit sacrilege Thou that...</b></p>



A critically important methodology of the KJV translators is revealed in their notes. The KJV translators knew about this use of parallelism and used it as their own mode of interpretation when a question arose. In the notes of the final committee of 1610, Bois records that they did just that when discussing the italicized word 'trusted' in Eph 1:13. They recommended looking in the context for similar words and then selecting the needed word from the context. They needed a word to complete the thought, "In whom ye also \_\_\_\_\_, after that ye heard..." They suggested looking in the previous verses 11 and 12, which also say, "In whom also we...trusted" (*Translating for King James*, p. 59).

"In whom also we...trusted" v. 11, 12

"In whom ye also *trusted*" v. 13

In 1 John 2:6, they again determined their translation based on parallelism.

1 John 2:10 "He that...his brother...in...and..."

1 John 2:11 "He that...his brother...in...and..."

The KJV translators' notes not only show their method of translation, but their method of studying and understanding the Bible. This note from 1 John encourages "comparing spiritual things with spiritual."



"Some understand this [1John 2:10]

thus, as if John were saying that his life is not a means of offence to others: **but from a comparison of this verse with the following** it is possible to infer that these words ought to be taken as concerning the placid course

of him who remains in the light” (*Translating for King James*, p. 97).



On Rev. 20:13, their note stated, “I prefer, *Hell*, on account of the following verse” (*Translating for King James*, p. 103).

Rev. 20:13 “...and death and hell...”

Rev. 20:14 “...And death and hell...”

## Thing 7: Comparing Word Order

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Word order has cognitive value. The position of a word in a sentence can change its emphasis. Generally the KJV did not touch the word order of the Bishops’ Bible. The following two places show the KJV’s use of **fronting**, that is, putting words in the order of importance in which they should be received.

Verse	Bishops’ Bible	King James Bible
1 Tim. 1:18	commit I	I commit
1 Tim. 2:15	through bearing of children <b>she</b> shall be saved	<b>she</b> shall be saved in childbearing

Many sentences can be written in either an **active voice** (*You read the Bible.*) or a passive voice (*The Bible is read by you.*). Each places the focus on a different part of the sentence.

The *Harbrace College Handbook* states, “Most writers choose the active voice because it is clearer, more precise, more concise, and more vigorous than the passive voice...Use the active voice rather than the passive to gain emphasis” (pp. 79, 273). *The Elements of Style* echoes, “The active voice is usually more direct and vigorous than the passive...The habitual use of the active voice...makes for forcible writing...when a sentence is made stronger, it usually becomes shorter. Thus brevity is a by-product of vigor” (pp. 18,19). The KJV “is quick, and powerful, and sharper than any twoedged sword...” Heb. 4:12.

Verse	Bishops' Bible	King James Bible
1 Tim. 1:16	was mercie shewed unto mee (passive)	I obtained mercy (active)

**Mood** indicates the attitude of the speaker. The **imperative mood** *begins* with the verb and commands its reader. The **imperative mood verb** is fronted to relay to the reader the importance of *his* free will and active responsibility. The NKJV scrambles the majestic KJV in 1 Tim. 6:8 to fulfill copyright requirements.

Verse	Bishops' Bible	King James Bible
1 Tim. 6:8	wee must therewith be content	let us be therewith content
1 Tim. 5:17	The Elders that rule well, let them	Let the elders that rule well



## “Comparing Spiritual Things with Spiritual”

Let us examine how these **7 Things** are compared during daily Bible reading? The brain constantly searches parallel files as we read. It compares “spiritual things with spiritual” — things like letters, words, and sentence structure. These comparisons (parallels) give us God’s meaning of words. Unfamiliar words and phrases are no exception. For example —

*What* does “**redound**” mean? 

Today’s Bible reading brought the unfamiliar word “redound” in 2 Cor. 4:15. We ‘sense’ what it means, although we may never have seen it used before. **The brain did the following search to give the ‘sense’ of what “redound” means.** The same search can be done by hand to reconfirm the meaning.

**Step 1: Compare words:** Does this word occur **elsewhere in the Bible**? Mature students of the word of God should be able to come up with several parallel verses which contain any given word. Check a concordance for a complete list of other verses. Reading these verses will shed light on how the word is used in other places; together these other verses will give God’s definition of the word in question. Step 1 is the most important method for in-depth word study.

Using this method we find that the word “redound” does not occur elsewhere in the Bible. So Step 2 becomes more important.

**Step 2: Compare letters:** Look for matching letters in the chapter. Other words containing the same letters will often have a similar meaning, because letters have meaning! Words with letters matching “redound” include “abundant” and “raised” — the very words the *Oxford English Dictionary* gives in its definition of “redound.” “Renewed” (v. 16) and “received” (v. 1) also add meaning to “redound.”

Verse	2 Cor. 4 Letters Matching “redound”	Oxford English Dictionary Definition of “redound”
v.15	“abundant”	“abundance” OED
v.14	“raised” “raise”	“arise” OED
v.16	“renewed”	
v.1	“received”	

From the context, the mind concludes:

**Redound** means “raised” and “abundant.”

‘Redound’ also sounds like “renounced” (v. 2) and “down” (v. 9). These two words add the sense that “redound” is not just “abound,” but ‘abound back’— like *rebound* and *reflect*.

Meaning will also be ascribed to ‘redound’ through similar sounding previously heard Bible words like, ‘double,’ ‘round,’ and ‘abound,’ which are found frequently in Corinthians. (See the chapter entitled “Sound = Sense”; such research can be confirmed by using a KJV Bible software program. Simply search \*ound\* or any set of letters which make up a word.)

**Step 3. Find surrounding words which are repeated elsewhere in the chapter:** The brain will check to see where each and every word *around* “redound” (in verse 15) is repeated in the chapter. Look through the entire chapter and mark matches for each and every word in the verse in question. It will quickly become apparent *which verses* have the most words which echo verse 15 and are therefore *parallel* in some way. In this case verses 6, 16, and 17 have the most words which match verse 15.

Marking all of the chapter’s words which are repeated in verse 15 brings the word “**For**” and “**the glory of God**” in special focus.

“**For** all things are for your sakes, that the abundant grace might through the thanksgiving of many **redound** to the glory of God.” v. 15

“**For** God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” v. 6

“**For** which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” v. 16

“**For** our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” v. 17

Comparing first words is a quick way to find comparable verses. Linguists call **repeated introductory words**, “**paratactic.**” The KJV uses these paralleled introductory words to point to parallels of thought. Here, verses which begin with “**For**” may parallel in other ways. New versions drop these paratactic words, destroying a **major** Bible key 🔑.

**Step 4:** Now that *parallel verses* have been found and others eliminated, compare the parallel **parts of speech in parallel verses and any other verse** (e.g. v. 14). “Redound” is a **verb**. The word which defines it (shown in **red bold**) may likely be a verb or verbal also. (verbal: a verb used as a noun, an adjective, or an adverb.)

“**For** all things are for **your** sakes, **that** the abundant grace might through the thanks**giving** of many **redound** to **the glory of God.**” v. 15

“**For** God, who commanded the light to shine out of darkness, hath shined in our hearts, to **give** the light of the knowledge of **the glory of God** in the face of Jesus Christ.” v. 6

“Knowing **that** he which **raised** up the Lord Jesus shall **raise** up us also by Jesus, and shall **present** us with **you.**” v. 14 (Words ending in ‘t’ like ‘present’ may parallel words ending in ‘d’ because ‘t’ and ‘d’ parallel according to Grimm’s law).

“**For** which **cause** we faint not; but though our outward man perish, yet the inward man is renewed day by day.” v. 16

“**For** our light affliction, which is but for a moment, worketh for us a far more **exceeding** and eternal weight of **glory.**” v. 17

The *Oxford English Dictionary* gives the *same* defining verb forms for “**redound**” that were found in the verses which parallel verse 15. These are: **give, cause, raise, and exceeding.**

**Redound** means **give, cause, raise, and exceeding.**

Verse	Matching Parts of Speech in Parallel Verses in Chapter 4	Oxford English Dictionary Definition of “redound”
v. 15, 6	“give” (verb) “giving” (verbal)	“give” OED
v. 16	“cause” (can be a verb)	“cause” OED
v. 14	“raise” (verb) “raised”	“arise” OED
v. 17	“exceeding” (verbal)	“excess” OED

The word “**raised**” occurs in both charts. It contains matching pivotal **letters** (redound) and is the same **part of speech** (verb). Therefore it is the closest synonym.

**Redound** means **raised**.

The parallel verbs combined give the meaning of ‘redound.’ Any of these words could be substituted for ‘redound’ in the context without greatly changing the meaning. The words “exceeding” and “abundant” clarify the *degree* the subjects “give,” “cause,” and “raise.”

(Just as an infant can distinguish between its mother and a tree, without knowing their respective ‘names,’ readers can distinguish parts of speech without knowing their formal ‘names,’ through the help of the Holy Ghost and our built-in computer-like brain.)

**Step 5: Compare letters, words, and parts of speech in the verse itself:** When looking for the Bible’s built-in dictionary, look first at the words immediately surrounding the word in question. The following are the matching letters, words, or parts of speech.

“...abundant grace might through the thanksgiving of many **redound** to the glory of God.” v. 15

Those elements which God saw fit to repeat in the verse and the chapter give a perfect dictionary definition of “redound.” It matches the OED precisely!

Three “spiritual things” are comparable in verse 15 itself:

1. **Letters:** “abundant” and “redound.”
2. **Parts of speech:** “giving” (verbal) & “redound” (verb).
3. **Words:** “glory” is a peg word, occurring in v. 6, 15, 17.

**Redound** means ‘giving abundant glory.’

	<b>Word in Question:</b> <b>Redound</b>	<b>Repeated Elements seen also in verse 15</b>	<b>Oxford English Dictionary Definition of “redound”</b>
<b>Part of Speech</b>	verb or verbal	giving	“give”
<b>Letters</b>	red <b>und</b>	ab <b>undant</b>	“ab <b>undance</b> ”
<b>Word</b>	matches in v. 6, 17	glory	“honour” “praise”

Comparing “spiritual things with spiritual” will define “redound” **exactly as the dictionary defines it**. The Bible’s built-in definition:

**Redound:** “Cause” and “give” “abundant” “exceeding” “glory” to be “raised” to God.

We ‘sense’ the meaning of ‘redound’ — without any of this hands-on investigation — because our **minds** have searched for and found the comparable letters, words, and parts of speech which parallel in meaning.

The King James Bible came first and served as the vehicle which created our shared cultural memory. Stanford Professor Seth Lerer admits to his students the foundational role the KJV played in creating the ‘meaning’ of English words:

“...[T]he rendering of the King James Bible codified a nascent Modern English...” (Lerer, *The History of the English Language*, vol. II, p. 1; ‘codified’ means establish; ‘nascent’ means early).

He admits the impact the KJV and earlier English Bibles had on the English language.

“...[B]iblical translation helped shape the forms of speech...” (vol. II, p. 26).

**King James Bible readers seldom need a dictionary because the dictionary’s definition came from common usage, which sprang out of the King James Bible!**



☑ *What* is “straitened in your own bowels”?

2 Cor. 6:12

A quick check —

“Comparing” letters, words, and parallel parts of speech in 2 Cor. 6 brings out the following parallels:

“**Straitened**” sounds like “**stripes**” of verse 5 and “**chastened**” of verse 9. All three words carry the sense of ‘constraining,’ ‘limiting,’ and ‘drawing in.’

Parallel verses are found when letters, words, and parts of speech are compared.

“O **ye** Corinthians, **our** mouth is open unto you, **our** heart is enlarged.” v. 11

“**Ye** are not straitened in us, but **ye** are straitened in your own bowels.” v. 12

“...be **ye** also enlarged.” v. 13

The matching introductory “**ye**” is a major clue that learning is to be “line upon line, line upon line” (Isa. 28:10) with verses 11, 12, and 13 each building upon the previous verse. Parallel parts of speech give the built-in definition for “**straitened**” and “**bowels**.”



Parallel Definitions (in bold)				
Verse 11	ye		is	<b>open</b>
11		<b>our heart</b>	is	<b>enlarged</b>
12	Ye			<b>not straitened</b>
12		<b>your own bowels</b>		
13	ye			<b>enlarged</b>

Therefore, in *this* context:

“**bowels**” means “**heart**;”

“**not straitened**” means “**open**” and “**enlarged.**”

In other words,

“**straitened in your own bowels**” means  
**‘not open in your heart.’**

The chapter “Separate From Sinners” explains why the Holy Bible must retain special words like “redound” and “straitened in your own bowels.” Aren’t you glad your God-made brain was designed to automatically “search” his God-made book! Manual searching is only needed when a question arises and God has even provided the pens for this!



